

# RECORDER & TELEGRAPH.

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## RELIGIOUS.

For the Recorder & Telegraph.

### QUESTION ANSWERED.

Can holiness, in believers, as really de-

scribed in the Bible, be present in unbelief?

Christian Spectator, Vol. V. pp. 650

Attempting an answer to this question, it

is granted that the unbeliever is

destitute of holiness, and that all his

actions and actions are altogether of a

nature. This must be admitted unless

there is a radical and essential

difference as to moral temper and character,

the believer and the unbeliever, and

regard them as the subjects of

holiness, or else as differing only in the

degree of holiness. How directly at war

with the representations of Scripture,

these suppositions are, needs not now

be stated.

Believer being admitted to be desti-

tute of holiness, must accordingly be viewed

as a sinner, to whom

holiness, if rendered, must be rendered

holiness, since nothing is found in him of

holiness. Sin being opposi-

te to holiness, and character of God, the

character and authority of God, the

Lawgiver, by him is declared to be

holiness, and, as such, strictly

punishment, and punishment only.

His criminality to be so great,

that wages are nothing less than eter-

nal death. Various considerations might be

adduced, to prove that this asser-

tion, which involves the utter loss

of holiness, and of heaven, and the actual

state of misery without end, is strictly de-

manded by the law of God. It is in itself

unavoidable. If sin is the utter

destruction of holiness, then the un-

believer presents nothing but sin as the

subject of punishment. To be in the fullest

possession of this punishment. He is so by the

divine law, the only perfect stand-

ard of rectitude.

These things premised, we recur to the

question, *Can holiness, in believers, as*

*really described in the Bible, be present*

*in unbelief?*

It is a question of future reward, as present sin

is of future punishment.

Can a future reward at the hands of

God be intended in the question, is to

claim upon him for his bestowment?

It is strictly deserved, distributive jus-

tice should not be withheld from the

subject. The desert or merit possi-

bly a perfect right to the reward,

may be demanded as a debt. As in

the case of the unbeliever, regarded as a

subject, there is a just correspondence be-

tween his holiness and his punishment; so, in

the case of the believer, if his holiness is like

that of the unbeliever, he must be the same strict legal

subject, between the moral value or mer-

it and the reward to which he

is entitled. To what then does the divine

reward of holiness and glory?

It is nothing short of perfect unceas-

ing holiness, and glory. He that

is holy, shall live by them. Cursed is

he that continueth not in all things, written

of the law to do them. The soul that

shall die. It cannot therefore, be

that the believer deserves the re-

ward by the law to obedience, but by

that his holiness is a complete fulfil-

ment of the requisitions of the law. But

antithesis becoming a believer, or while

holiness, he was destitute of holiness,

he was in a state of sin. Consequent-

ly, he has transgressed the divine law, & accord-

ing to the law, he is cut off from a legal

reward, even if we suppose him to

be absolutely and completely holy.

His present holiness is, it can never

be the fact, that he has sinned, and thus

obnoxious to punishment. His moral

character, viewed as a whole, do

not demand the law, and pos-

sitively renders the approbation

and the enjoyment of future happiness,

entirely due to him.

—The holiness of the believer and

holiness of the character and law of God,

are not the same. The holiness of the

believer is imperfect. There is

holiness upon earth, that doth good and

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and government of the blessed Jehovah! Ad-

mit it, and his immutability and justice are at

once renounced.

The falsity of this supposition is directly

tought by him who came not to destroy the law

but to fulfill it, and who declared, *Till heaven*

*and earth pass, one jot, or one tittle shall in no*

*wise pass from the law, till all be fulfilled.* Most

decidedly also does the inspired apostle repel

such an imputation upon the gospel, and upon

the character of its divine author, as is involv-

ed in the principle, that the law, demanding

perfect, unceasing holiness, is annulled. *Do*

*we then make void the law, through faith? God for-*

*bid: yea we establish the law.* As there is one, and

only one law, given by God to man, according

to which sin and holiness are ascertained and

defined, and as nothing but perfect, uninter-

rupted holiness answers its demands; it neces-

sarily follows, that as the believer's present

holiness is imperfect, and as before its com-

ment it was preceded by sin, he cannot

deserve a future reward of happiness, at the

hands of God. This has become forever im-

possible, from the fact that sin stands justly

charged against him, unless we admit the

strange principle, that the present holiness of

the believer, possesses so much higher value

than that which the law demands, as completely

to compensate for the sins of which he is guilty.

The negative of the question is supported

by the consideration, *That the believer's*

*glory and blessedness in heaven, must be conferred*

*on him either as legally due, or else as a display*

*of mere grace.* If his holiness, at present,

merits heavenly glory, no room is left for the

exercise of grace on the part of God, in bestow-

ing it. The contrary assertion is a self-con-

tradiction; for grace is pure, unmerited favor

towards the ill-deserving, and of necessity ex-

cludes the idea of a legal demand: & *vice versa*,

a legal demand for a reward in itself excludes

the idea of unmerited favor. So the apostle un-

answerably argues, in reference to the fact,

that at the time when he wrote, there was a

remnant of believers among the Jews, accord-

ing to the election of grace. *And if by grace,*

*then is it no more of works; otherwise grace is no*

*more grace. But if it be of works, then is it no*

*more of grace, otherwise work is no more work.*

It is not seen how the force of this argument

can be evaded, unless proof can be adduced to

establish one of the two following propositions,

viz. that the believer's holiness in this life gives

him a claim by the moral law to heavenly fel-

icity, and of course that the grace of God is

not exercised in its bestowment; or, that a

part of his final glory and happiness is conferred

gratuitously, through the mediation and mer-

its of Christ, and the other part in fulfilment

of a legal claim. How utterly at variance with

the letter and spirit of the gospel, with its fun-

damental doctrines concerning the law of God,

the entire depravity of man, and his gratuitous

justification by faith, the former of these pro-

positions is, time need not now be spent to

prove. It is a direct contradiction, an absolute

denial of the evangelical scheme of salvation.

*By grace are ye saved. Not of works lest any*

*man should boast. If righteousness come by the*

*law, then Christ is dead in vain.* The latter of

these propositions is equally subversive of the

gospel, and might with ease be refuted by the

same arguments. It represents Christ, as de-

serving but a part of the honor of effecting the

believer's salvation, while the residue is due to

the believer himself; so that, on this ground he

may justly boast. What reason can then exist

for the bold appeal of the apostle? *"If we*

*are boasting then? It is excluded. By what law?*

*Of works? Nay, but by the law of faith.*

(To be concluded.)

For the Recorder & Telegraph.

### REASON AND THE BIBLE.

"The literal and obvious sense of a passage of

scripture ought to be so modified as to make it

consistent with known and acknowledged truth."

The real difference of opinion which exists

on this subject, in the Christian community,

appears to relate rather to the application of

this principle, than to the principle itself. If

impartially examined, and considered only

in relation to those plain cases which obvi-

ously come within its control, it will be found to

commend itself to every man's understanding,

as a rule of interpretation, without which hard-

ly a step can safely be taken, in the investiga-

tion of the sacred Scriptures. It is its misapplica-

tion only, which should be opposed; questions

have been brought to it which do not fairly

come within its jurisdiction, and as the deci-

sions which in this case it has given, have been

evidently inadmissible, some men have been

induced to distrust its authority altogether. In

the present age of the world, and especially in

the villages of New-England, the appearance

of any disposition to disregard the voice of rea-

son, or to impede in any degree the exercise of

her powers, is deservedly unpopular; and a

certain class of theologians, in their fondness

for monopolizing such adjectives as liberal, en-

lightened, and rational, have endeavored to

fasten this unpopularity upon their opponents,

by representing themselves as the only persons

who bring their reasoning faculties to the in-

vestigation of the sacred scriptures.

To show that the principle itself, separating

from the question all unjust application, is un-

iversally admitted by the Christians of New

England, it will be sufficient to adduce a sin-

gle instance in which it is, at least by all

Protestants, employed. When our Saviour institu-

ted the supper, which he wished his disciples

forever to celebrate in commemoration of his

sufferings, he said of the bread which he gave

them, "this is my body," and of the wine,

"this is my blood." Some interpreters of scrip-

ture have supposed that it becomes us to abide

by the literal import of these declarations, and

to believe that the consecrated elements do in

reality become the body which suffered, and

the blood which was poured out upon the cross.

In consequence of this opinion, they esteem

them worthy of divine honours. The bread

is borne in splendid procession, receiving the

adoration of multitudes, who prostrate them-

selves before it, as if it were really possessed of

the attributes of the divinity. Now on what

ground do we refuse to admit this interpreta-

tion, with all the consequences which result

from it? Not because the literal, obvious sense

of the passage does not express it, but because

the thing is plainly impossible. It is inconsis-

tent with truths which are known and univer-

sally admitted. Matter is a substance with

whose properties we are, in a considerable de-



the pangs of the one dearest to me on earth, I prayed, "Come, Lord Jesus, come quickly!" she ejaculated, "Come, Lord Jesus, come now!" Best and most beloved of mothers, thou art now "Where the wicked cease from troubling, and where the weary are at rest."

"She taught me how to live, and O, too high the price of knowledge, taught me how to die!"

"May I die the death of the righteous, and may my last end be like hers!" thus prays her now desolate, and deeply afflicted daughter, the sole companion of the last ten and most troubled years of her life.

Piccadilly. MARY R. STOCKDALE.

# INTELLIGENCE.

## For the Recorder & Telegraph. JOURNAL KEPT AT OLD-TOWN.

[An Indian settlement on the Penobscot.]  
June 20, 1824.—In striving to improve these children of nature, it is necessary to struggle not only against the prejudice, superstition & ignorance of the Indians, but also against the whole current of vice, of feeling, prejudice, ill-will, and interest of a personal nature in those who surround them. They will say, "If you can do them any good, I am glad of it. But this is impossible. They will be Indians still."

June 22.—Comparatively little has been done in the school to day, except in the morning, on account of the parade and preparation for the morrow; in which the Indians design to have a great dance. Even to day they are decorated in all their finery, which consists of silver plates, worn on the arms, on the bosom, around the hats; of wampum, ribbons, bright red clothes, belts, &c. On the bosom of one young woman, about 20 years of age, I observed 15 silver plates, weighing as much as 2 or 3 dollars each.

June 24.—Witnessed an Indian dance. At no time do they appear more like barbarians & savages, than in their dances. Their music on such occasions, is a powder horn filled with shot which they rattle at the same time they dance & sing. They have also a drum, on which they beat when they sing. They begin their dance with a war song. After this there is much uniformity in their movements. One uniform step & turn comprises the whole variety of their dance. Old men and women, whose locks are white with the frost of age, down to the child of 10 years, are seen to take their stations in these dances. The Governor, and Lieut. Governor, mingle in the same festive scene. Their dancing floor is the naked earth, carefully besprinkled with sand.

Conversed with the Governor in regard to the school. He seems pleased with the idea of having one. He remarks, however, "Some say, by and by you carry the children off, after we have learned them." He can talk, or understand, but little English. Still he has the appearance of a sedate, thoughtful, pleasant, intelligent man, about 35 years of age—has a pleasant countenance, is agreeable in his manners, and what is somewhat remarkable in an Indian, has blue eyes. He is rather reserved in conversation, possesses considerable influence, but never exercises arbitrary authority over any one.

June 25.—Having completed their public business, the Indians have begun another dance; which will probably last two or three days. It is by dances they celebrate their marriages. There are three couples to be married. They have a separate dance for each couple, though it is in the same place. They dance one day and night for each couple. They yell excessively loud. It is a most hideous sound. Women and men of 50, 60, and 70 years of age, engage in these dances with as much interest and glee as a youth of 15. On this account, the time when this practice will cease, seems far distant. Christian light and knowledge will chase away darkness, ignorance, and superstition, as the morning sun scatters the shades of lonely night. May the glorious sun of righteousness soon arise on them with healing in his beams!

June 30.—Went into an Indian wigwam, & found an old man reading in a Catholic Psalter. This was a novel sight. It was written in English & in Latin. He was able to tell the words but pronounced them much according to the French idiom, as nearly as I could ascertain from the indistinctness of his sounds. He could read but imperfectly;—and still, it was gratifying to hear him read any, or even to attempt it. I listened to him some time, and noticed what he read. He read the Latin in preference to the English. Inquired whether he understood what he read, as Philip enquired of the eunuch. He said he did not; as if he had said, "How shall I, except some one teach me?" The substance of what he read was, that it is proper and important to give thanks to the everlasting Father, the Lord God of hosts; that he exists in three persons, Father, Son, and Holy Ghost, who are still only one God, and to be honored equally. At the close was an ascription in this form, "Holy, holy, holy, Lord God of hosts, blessed be he who cometh in the name of the Lord. Hosanna in the highest." It will be easily seen that this afforded an opportunity of exhibiting the character of God in its proper light.

## CONVERSION OF AN INDIAN.

We extract the following affecting account of the conversion of an Indian, from Brown's History of Christian Missions. It is given in a notice of the Rev. Christian Henry Rauch, a missionary of the United Brethren. "Several Indians," says the account, "were much impressed with the love of Christ to sinners, and their eyes would overflow with tears whenever the sufferings and death of the Redeemer were described to them. They often lamented their former blindness in worshipping idols, and their ignorance of the true God who had loved them so much, that he had sent his Son to die for them."

The change which took place, on Tschop in particular, was remarkably striking. Formerly he was the greatest drunkard in the whole town, & had rendered himself a cripple by his debaucheries. Now the drunkard had learned to be sober, and the man who was savage as a bear had become gentle as a lamb. He afterwards gave the brethren the following simple, yet interesting account of his conversion: "I," said he, "have been a heathen, and have grown old among the heathen; therefore I know how the heathen think. Once a preacher came, and began to tell us that there was a God. We answered him, saying, 'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest.' Then another preacher came to us, & began to say, 'You must not steal, nor lie, nor get drunk.' To him we answered, 'Thou fool, dost thou think we do not know that? Go learn first thyself, and then teach thine own people to leave off these practices, for who are greater drunkards, or liars, than thine own people?'—Thus we dismissed him.

After some time Brother Rauch came into my hut, and sat down by me. He then spoke to me as follows, 'I am come to you in the name of the Lord of heaven and earth. He sends to inform you that he will make you happy, and deliver you from that misery in which you are present lie. For this purpose he became a man, gave his life a ransom, and shed his blood for us.' When he had finished his discourse, he lay down upon a board, and fell sound asleep. I then thought with myself, 'What kind of a man is this? There he sleeps. I might kill him, and throw him out into the woods; and who would regard it? But this gives him no care or concern.' At the same time, I could not forget his words. They constantly recurred to my mind; even when I slept, I dreamed of that blood which Christ shed for us. I found this to be something different from what I had ever heard before; and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening began among us. I say therefore, brethren, preach Christ our saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen."

## LETTER FROM A SEA CAPTAIN.

The following is an extract of a letter from a Sea Captain to the Rev. Joseph Eastburn, of Philadelphia, dated Rio Janeiro, Dec. 12, 1824. After stating that his brig had been struck with lightning while at sea; the masts torn to pieces; and the ship otherwise injured, so as to render it exceedingly doubtful whether she could reach the port; and withal supposed for a time to be on fire; he adds,—

"I must tell you that my cabin resounds now every Lord's Day, with prayer and praise to the God of Jacob. I assemble all my crew, and at evening prayer, all that can attend. I can truly say that, on that awful night, when we thought the brig to be on fire, I felt more concern for some of my crew than for myself. I thought of the awful situation of those that were living without God and hope in the world; for my own part, I felt abundantly strengthened; I felt a calmness of soul that I know I was once a stranger to, and realized something of that promise, 'I will never leave thee nor forsake thee.' I could say with Job, 'I know that my Redeemer liveth!'—these words were made of great use to me. May the God of all grace strengthen you in the inward man, and make you instrumental in the salvation of many souls from among that long neglected class of people of which I make one. This is the daily prayer of all, and of your affectionate brother in Christ."

## THE SWEARER RECLAIMED.

About twenty eight years since, when I was a poor wicked careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where had people who would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell! His mother's answer was that they would, unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell then, he said bad words, repeating those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, confusion and remorse at the time. I endeavored to conceal my feelings, by affecting to continue reading a book, I had been perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely, it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprover. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day until this.

It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arm of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again the Lord sends my son to reprove me in this thing. My son did not pray! To which his mother answered, yes, He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear I hope he is. Well then, said he, "if my papa is a good man, why don't he pray? Miss—prays every night and morning."

This had the effect I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep, I determined I would commence the discharge of that duty, and have ever since, through much weakness and infirmity, endeavored to continue the same, most to my own comfort, and not in vain to the great blessing of my family.

## REVIVALS OF RELIGION.

A revival of religion has recently been enjoyed in the Presbyterian Society at Romney, Va.—The number of hopeful converts about 60. Chr. Mirror.

A writer in the Waterville Intelligencer states, that 76 persons have been added to the 2d Baptist church in Bowdoin, since the commencement of the year 1824.

The Baptist Church in Utica, New York, is visited with a refreshing season; within a few weeks, Elder Willey has baptized 35 converts. In Deerfield also, the Lord is manifesting his mercy to perishing sinners.

A correspondent in Potsdam writes to a gentleman in this vicinity, respecting the progress of a work of Grace in that town, in the following terms:—"God has truly done great things for us, although it may seem little in comparison with what needs to be done. A considerable number are rejoicing in hope, while others appear to tremble in view of their lost condition as sinners. There is an increasing attention to religious matters. There are some marks of penitence and humility in the conduct of professed Christians.—What God designs for us he only can reveal. May the language of our hearts be, 'Let him do what seemeth him good.'"

## REVIVAL IN LEWIS COUNTY, VA.

At French Creek settlement, Lewis co. Va. in the congregation of the Rev. Asa Brooks, who is now on a visit to New England, a powerful revival, has commenced since he left Virginia. In his absence, the Rev. Aretas Loomis, who is settled at Huttonville, in the County of Randolph, has visited the congregation in labors of love. A few sabbaths since he there administered the Lord's supper, and received thirty to the communion table, as fruits of the late revival.

He spent about a week among the people, who are principally from New England, attended several meetings, had large and solemn congregations, and the spirit of the Lord appeared evident among them. Several years since, the Hampshire Missionary Society employed the Rev. Messrs. Brooks and Loomis, as missionaries for a time, in the County of Randolph and vicinity, whose labors were faithful and indefatigable, and who afterwards were invited to become pastors over their respective congregations. It must afford grateful reflections to those who have contributed to the funds of the Hampshire Missionary Society to know that their liberal offerings have been the means of sending the gospel to supply the spiritual wants of those, who had for years, been deprived of the means of grace enjoyed in New England.

## MAP OF PALESTINE.

Thomas B. Wait & Son, and Joseph W. Ingraham, of this city, propose to re-publish by subscription a Historical Map of Palestine; exhibiting a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein, connected with Scripture History; interspersed with 96 vignettes, illustrative of the most important and interesting circumstances recorded in the Old and New Testaments. It was originally published by Asher, London, 1820. Attached to the Map will be a Pamphlet, containing in a condensed form, an account of the principal districts, and some of the most remarkable places exhibited in the Map. The work is recommended by many gentlemen of distinction, of almost every denomination. It is to be published in three different styles, the first at \$10—second at \$8—third at \$6. Size of the Map, 45 by 30 inches; to be copied from the English Edition by Messrs. Annin & Smith, Engravers.

## LITERARY & SCIENTIFIC.

### SCOTT'S LETTERS.

The name of Dr. Scott is dear to thousands, for the instruction and consolation his writings have afforded them in their journey heaven-ward; and not a few can even regard him as the instrument of leading them to a knowledge of the truth as it is in Jesus. His "Commentary on the Bible" and "Force of Truth" are works of pre-eminent usefulness;—to say nothing of his essays and controversial writings. A new volume from his pen, consisting of *Letters and Papers never before published*, together with occasional observations by his son, Rev. John Scott, has just issued from the press of Mr. S. T. Armstrong of this city. A large number of the letters we have read; and are coveting the return of a few more leisure hours that we may finish the volume. You may here find the same piety, the same perpetual flow of instruction which characterize his other writings; mingled with a great degree of affection, and often with pleasant and good humor.

Yet the grand theme on which he dwells, that in which he may be said to be peculiarly at home, is *vital godliness*. No cold forms merely, could answer his turn. And while he earnestly sought to cultivate this spirit in his own heart, he could not forget the eternal interests of his friends; many of whom were wandering far from the fold of Jesus. With the earnestness of one who knows he must "give account," he beseeches them to "secure the favor of heaven, while yet the offers of mercy are extended. And at the same time, his language breathes forth an air of kindness and delicate regard to their feelings, which may well afford an example to others. These tender remonstrances were conveyed in a way of correspondence; and are some of them included among the "Letters." Nor does he seem to have pleaded in vain. In more cases than one his letters were manifestly owned, and blessed to the conversion of souls.—The volume comprises 324 large 12mo. pages, with a portrait of Dr. S. An advertisement, relating to the price, &c. may be found on our last page.

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### ITEMS.

The third edition of the Boston Handel and Haydn Society Collection of Sacred Music has just been published in this city, with additions and improvements. The Directors of the Theological School at Cambridge, have issued a Circular, the object of which, is to obtain \$25,000 for the erection of a building to accommodate Theological students.

The Rev. A. Potter, Professor of Mathematics and Natural Philosophy in Union College, is preparing for press, a treatise on *Analytical Geometry*, from the French of M. Biot, which will be shortly published in Philadelphia, by Messrs. Potter & Co. Booksellers.

The bill granting an annuity of eight thousand dollars for four years to the Pennsylvania Institution for the Deaf and Dumb, has unanimously passed both branches of the Legislature of that state.—Professor Everett has accepted the invitation of the citizens of Concord to deliver an address in that town on the 19th of April next, being the anniversary of the battle between the American and British troops.—A charter of the Phi Beta Kappa has been granted from the four Alphas of Connecticut, Massachusetts, New Hampshire and New York, to Maine; and a foundation meeting was held at Brunswick at the late inauguration, for the purpose of organizing it.—The Emperor of Russia, and the Kings of Prussia and Spain have recently issued decrees relating to the publication of works in their dominions. The Press is a subject of constant alarm and watchfulness to the European monarchs.—It is proposed to establish at Northampton, Pa. an institution to be called the *La Fayette College*.

Rev. Dr. MILLER, of New York, has been appointed President of the Theological Seminary at New Brunswick, N. J. in place of the Rev. Dr. Livingston, deceased.—Proposals have been issued by Samuel F. Bradford of Philadelphia, for publishing by subscription, "The Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding texts are brought together into one view, and arranged in a familiar and easy manner."—An Association of Booksellers of this city, propose to put to press immediately, *Todd's Edition of Johnson's Dictionary of the English Language*, in Octavo, with WALKER'S pronunciation, and other improvements, by a distinguished gentleman.—A new American novel entitled *Redfield*, says the *Long Island Star*, will shortly be before the public. It is connected with the early history of the country, and particularly of Long Island, and of the wars in which the Indians were engaged, wherein the settlers were made the unwilling spectators, or participants.

A Prospectus has been signed and circulated by the heads of the Lutheran and Reformed Church at Paris, recommending, in the strongest possible terms, the intended translation of Mr. Scott's *Commentary on the Bible*.

*Doomsday Book*.—A few days since, a leaf of a most valuable and ancient manuscript, entitled the *Erasmus Book*, preserved among the records and characters of the Dean and Chapter of Exeter, was restored to its proper place having been accidentally found at some distance in the country, after being missing, it is said, upwards of a century. About eight folio in a supplement to the *Eschequer Great Doomsday Book*; when the learned editor and antiquary, Henry Ellis, had occasion to regret in his preface the imperfection caused by the lost leaf.—Eng. Paper.

*Webster's Dictionary*.—We perceive by a notice in a Connecticut paper, that Noah Webster, Esq. who is now in Europe superintending the publication of his large Dictionary has secured the copy right of the work in this country. The following is the title of the work:—"A Dictionary of the English Language, containing 1. The words used by the English nation and their descendants, from the age of Gower, to the present time; forming the most complete vocabulary of the language ever published. 2. A development of the origin and primary sense of words, as far as these have been discovered, with a new exhibition of affinities between the English and other languages. 3. Definitions of words more full, precise, and technical, than those of preceding lexicographers; illustrated by numerous examples. 4. The addition of new words which the modern discoveries and improvements in the sciences and arts, have introduced into respectable use. To which is added in a separate volume, a Synopsis of the principal un-compounded or elementary words, in more than twenty different languages, alphabetically arranged, with numerous references to their respective affinities."

## WORCESTER PRIZE ESSAY.

*Williams College, March 9, 1825.*—A premium of five dollars will be awarded by the three senior Officers of this College, to the best original Essay on the evils of Intemperance and the most effectual means of prevention; sent, post paid, to me before the first day of August next, by an alumnus or undergraduate of this College. No Essay to be more than thirty minutes long. Each one should have some name written on it, and be accompanied with a sealed paper containing the true name of the writer and superscribed with the name written on the Essay. The sealed papers covering the names of unsuccessful competitors will be destroyed unopened, and the Essays delivered to any persons authorized to receive them. No Essay will be entitled to the premium unless deemed worthy of it, though it should prove to be the best. The successful Essay will be published, with such corrections as may be deemed necessary.

E. D. GRIFFIN.  
[Communicated.]

## HARTFORD ASYLUM.

The amount of funds, of all descriptions, belonging to the Hartford Asylum for the education of the Deaf and Dumb, is stated at \$215,540; a considerable portion of which are the avails of a liberal donation of land in Alabama, (23,040 acres) by the Congress of the United States. The whole number of pupils received into the institution since its establishment, is 128. Average cost to the Institution, \$188 each.

## NEW PUBLICATIONS.

*The Social and Civil Influence of the Christian Ministry.* A sermon preached at the 6th anniversary of the Auxiliary Education Society of the Young Men of Boston, Feb. 6, 1825. By Leonard Bacon. pp. 30.

A Sermon delivered at the Ordination of the Rev. Jacob C. Goss, as pastor of the Congregational Church and Society in Topsham, Me. by William Allen, D. D. President of Bowdoin College. pp. 24.

An address delivered in Nashville Tennessee, January 12, 1825, at the inauguration of the President of Cumberland College. By Philip Lindsay, D. D. President of the College. pp. 48.

## ENGLISH LITERATURE.

A collection of English Literature, edited by Washington Irving, Esq. is now publishing by A. & W. G. Lippincott, and Jules Didot, Paris, and Carey & Lea, Philadelphia. It will embrace a portion of the works of Chaucer, Donne, Gower, Henry Howard, Wyatt, Spencer, More, Raleigh, Sidney, Bacon, Shakespeare, Ben Jonson, Beaumont & Fletcher, Holbe, S. Butler, Clarendon, Milton, Cowley, Jer. Taylor, Temple, Dryden, Locke, Otway, Swift, Shafsbury, Addison, Bolingbroke, Young, Pope, Gay, Richardson, Lady Mounsgue, Chesterfield, Warburton, Thompson, Fielding, Chatham, S. Johnson, Hume, Sterne, Akenside, Armstrong, Collins, Gray, Savage, Beattie, Cotton, Falconer, Smollet, Robertson, Blackstone, Smith, Chapone, Gregory, Pennington, Goldsmith, Burke, Cowper, Berkeley, Blair, Gibbon, De Lolme, Paley, Junius, Fox, Pitt, Ossian, Burns, Sheridan, Erskine, Milford, Stewart, Mackenzie, Bloomfield, Wordsworth, Campbell, Crabbe, and Southey. Volumes, about two hundred, at \$2 each. Subscriptions received by Cummings & Hilliard.—There will also be published an Auxiliary Work, entitled *Miscellanies of English Literature*, in 6 volumes.

*Hebrew Manuscript*.—The biblical world is at present occupied in the investigation of a Hebrew roll of great antiquity, found in a vessel captured by the Greeks, which roll has recently been brought to England. The enormous sum of twelve hundred and fifty pounds has been asked for the relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

There is in the "Philadelphia Library," a Bible in the Latin Tongue, elegantly written on Vellum in the year one thousand and sixteen!

*Savings Banks*.—"The Brothers," an interesting Tract, encouraging frugal habits and giving some account of Savings Banks—is for sale at Munroe & Francis' store, No. 128 Washington-St. and at most of the other Book-stores; price 10 cts. It may be usefully distributed among the labouring classes, whose moral, religious and secular improvement it is intended to promote.—Communicated.

*Extract of a letter from a gentleman in Liverpool to his friend in New York.*

"I witnessed a phenomenon last night, which puzzled me more than any thing I have seen for a long time. I went to see the famous Mr. Charles's exhibition, and among other elegant experiments in electricity, he took some clay, which was prepared with Chlorine, and which he put into a common tin canister. He then strewed some mustard seed on the clay, covered all with a tin lid, and by applying the electric fluid, through a hole in the top, he raised the mustard about one inch high, in about two minutes. It looked as well as if it had been growing in the earth for several days, and the taste was as pungent as usual. His experiments, to those who understood any thing about the matter, must be very instructive."—N. Y. Sta.

Dr. O'Neil, of Comber, says a New-York paper, has discovered a chemical process by which hog's lard can be converted into an article for dipping and moulding candles, superior to Russian tallow, without any additional expense.

*Copper Mines on Lake Superior*.—No calculation can be made of the extent and pecuniary value of these copper mines. No doubt is entertained but that the metal may be procured with as much ease as in any part of the world. In fact, it is well known that large masses of pure malleable copper have been discovered in different parts of the country; and there is every reason to believe, that when those regions are fully explored, these masses will be found to be still more abundant.

The return transportation from Sault Ste. Marie to Buffalo, is, and must continue to be, low. The freight is principally up the Lakes, and there are few articles which that portion of country produces for exportation. Vessels, therefore, generally return wholly or partially empty.

The cost of making the purchase I have described, may be kept within the sum of ten thousand dollars, and full justice be done to the Indians interested.—[Gov. Cass.]

One of the richest veins of lead ore perhaps ever discovered, has been lately broken into near Mallock in communication of caverns, similar to those which are shown to visitors at Mallock Bath. The roof, sides and bottom are covered with the richest galena. It is visited by all the miners in the country, and one professional gentleman offered 10,000 guineas for the ore in sight.—London Times.

*Florida Mahogany*.—We have been much gratified by the appearance of some articles of furniture, manufactured by Messrs. M'Rio & Staples, at Choctawhatchie, out of the Red Baywood, one of the most abundant products of our soil. The articles will not suffer by comparison with the real Mahogany, and are very elegant pieces of furniture.—Penn. Gaz.

*William and Mary College, Pa.*—The present capital of the Institution amounts to \$132,161.69. The average number of students from 1786, to 1823 inclusive, has been 43 11-38; and the average expense of tuition alone, for each student, 179 dollars per annum. The present number is 18.—Fam. Visitor.

## RECORDER & TELEGRAPH.

BOSTON, MARCH 19, 1825.

### SUNDAY SCHOOL BIBLE CLASS.

In the Sunday School Magazine for February, suggested a plan for collecting into distinct classes, larger scholars of Sabbath Schools, as at present situated;—many of whom are perhaps beyond the age of the children, and who, if not taken care of, are so many children very much lost to myself. I must withdraw."

In our large towns, we cannot but think of the object in which Sabbath School Teachers are professedly engaged. In Boston, for instance, are numbers who have already left the school, some such impression as has been mentioned will allow that the reason they assign for leaving is not very valid; yet the effect is the same; they cease to attend the schools; and this, at a time when the influence of bad practices than any preceding one, if not a measure outgrown the restraints of their parents, thrown defenceless upon the world. True, the children they have before received in Sabbath Schools, save them from ruin;—but there is occasion for apprehensions to the contrary. A superior point. Passing out of his school-room, the preceding, he met a young man miserably dressed, manifestly intoxicated. On inquiry, he found drunkard had formerly attended one of his Sabbath Schools; and now, with that mock solemnity of intoxication sometimes produces, was "going to School." Alas! had he passed from the school of Sabbath-Schools to one of a higher grade, less he might have been easily persuaded to do it, time—who knows but he might have been led to his piety as he now is for his vice.—There are others of a less flagrant character, however, but too clearly the worst of such cases. At present, the system of Sabbath Schools is festly incomplete,—at least in practice. Ten children, we imagine, can be found in them, "than fourteen years, and not over many of them twelve. They are then left to those precepts of religion and the maxims to be learned from this period of life to that in which they may be considered as formed, there is a long and full, and to many a fatal interval. As they say? Yet it is filled up with a perpetual succession of thoughts and actions; all of them regulated by principles with which the mind is imbued, as downward just in proportion as these principles corrupt. To guard against this moral degeneration of divine truth, is what we would desire, by expect, through the medium of such schools, have been proposed.

A school of this description might be proposed chiefly of those who have already left the Sabbath Schools. Of such there are many, and if they could be encouraged with the aid of able and interesting instructors from the world in general be more than willing to themselves of such a privilege. As yet, however, they might be supplied by the able scholars from the other schools; and thus a new impulse to these schools, by securing members to render themselves worthy of the higher school.

When once the scholars were collected into association, it would not be difficult, in general, to maintain them as long as is desirable, provided they were taken to awaken and keep up their constant exhibition of doctrines and facts. To be perpetually employed in committing to memory, while this exercise is by no means to be despised, should be the principal object of the instruction. The meaning of the Sacred Scriptures, might be chiefly done in a way of question and answer, together with such incidental information as could be properly introduced. To render object more effectually, a certain number of such as are best fitted for the purpose, selected from the Superintendents and Teachers existing schools, each of whom should have a particular division of scholars, bear them repeat, and take the more special cognizance of while each also, in his turn, should conduct the animation of the whole. As this last duty to an individual instructor but one is two weeks at least, he would be able to devote attention to the portion of Scripture assigned, in cases to render the examination instructive, to the scholars, but also to the other teachers.

It is not to be supposed that such efforts receive the approbation of heaven! And that not be expected, in such a school, the manifestations of the Holy Spirit. Or if this were the case, it is not certain, according to the scriptures, of God's dealings toward his creatures, that efforts would be the means of preserving them in this life;—nay, of implanting in them those seeds of divine truth which should spring up into life everlasting!

FROM THE SANDWICH ISLANDS.  
Accounts from the Sandwich Islands, September 9.

Tamoree, King of Atooi, died on the 2d of September. George Tamoree had been sent out by the missionary Society, had rebelled against the king, and a civil war ensued, which was ended by the most savage manner.

The facts, as we learn them from various sources, are these:—George Prince Tamoree, was king of Atooi, was, some years since, one of several other Sandwich Islands youths, to the Mission School at Cornwall, Con. Several companions became hopelessly pious; but he was obdurate. When the first mission was deemed important that he should accompany, however, on account of any religious influence was expected from him, (for his character was ground for such expectations,) but because he son of one of the principal chiefs on the island had expressed strong desires for his return, he would be likely to befriended those who brought back. He embarked with the missionary, accompanied them to his native islands. There, his companions were answered. Tamoree revived his joy, and has ever since been on most intimate terms with the mission.

But such was the dissipated conduct of George Tamoree, at his island, that he had regained it. Tamoree, at his island, that he had regained it. Tamoree, at his island, that he had regained it.

THIRTEENTH.—It was mentioned in the last number, that a subscription to individuals in to it should also be subscribed by the "Christian Fourth" that the church in called the "Thirteenth" such as "The He [Unitarian] was [Chambers Street] Twelfth Congress perfectly suggest proper and exped called the Thirteenth Society at South.

What then is the state, we understand, worship in a temple perhaps 200 per School-house, as however, we are the schoolmaster is, whether in a Register has responded to the gathering of a Society, and communion, conceive why the Chapel in Charter, house, on Central tied to that epithet; for not only read; but the prominently enjoyed in and in the two fl buildings, as well Society" worship in Chambers-street station, the Cham Sixteenth, and the ton the Seventeenth.

But if, by the part of the congregation to be ranked among by no means obvious regularly organized a commodious place before the church is bred with the rest, must, then the Church Fourteenth, instead church, which work South Boston, organ in Chambers-street house was erected remove the Chamber ward, and make worship in the new becomes the Fourth.

We would therefore would not be better until some more could be devised than is so.

*National Tract Society*, that, on the 4th of Tract Society was led on the spot.

The Treasurer of sons acknowledges 29th to Feb. 19th in.

ACKNOWLEDGMENTS.  
Rev. B. C. CUTT received the receipt of fifty Boston, to constitute can Bible Society.

Mr. E. M. P. W. the Ladies Education the friendship they in making him a life tion Society. R.

Rev. ELISHA F. acknowledges the receipt of his Society to the Massachusetts D. Mrs. MARGARET the receipt of Ten R member of the Amer Rev. RUFUS A. P. edges the receipt of to constitute him an can Board of Comm Rev. EBERHARD edges, with gratitude from the Ladies in h member of the Mass society.

The subscriber, in College, gratefully ac tion from the Graham black felled cloth, st for Cravats; and 10

he soon lost the regained it. Tamoree, at his island to King Rehoboth, who England, this in connexion with of the natives, he repulsed. Krima and requested the victory; after which vessel which went come, George and loss, and George concealed from his school wished, if p The missionary turban; have b pect none.

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## POETRY.

For the Recorder & Telegraph.  
THE MISSIONARY.

To home, and friends, and every tie,  
Which round the feeling heart entwines,  
He bids farewell with tearless eye,  
And spreads his sail for distant climes.  
No hostile banners, wide unfurled,  
Proudly his bark afar displays;  
No brazen mouths to rouse the world,  
And kindle war's devouring blaze.  
No ruthless tyrant's gyres he brings,  
His mandate from the King of kings.

The breeze is fair;—before his prow  
Tumultuous roars the heaving surge;  
He sinks, and, mounting, now,  
Rides buoyant on its swelling verge.  
His native hills no more are seen,  
Save as dim clouds in distant skies,—  
Unnumbered billow mountains 'twixt  
His bark and fair Columbia rise.  
Not like the seaman's his adieu,  
No more those hills his eyes may view.

'Tis not the thirst which warriors feel,  
When to the dreadful fray they rush,  
For glory, won by conquering steel,  
Where fervid streams of life-blood gush;  
Nor is it avarice, inspires  
His soul, and calms the parting sigh;  
Nor malice, vengeful, kindles fire,  
To rage till slaughtered millions die!—  
But love for kindred dying souls  
His actions, wishes, all controls.

'Tis night—no more the billows sleep;  
Illumes the heaven no twinkling star;  
Fierce tempests o'er the ocean sweep,  
With roar of elemental war.  
His bark by mountain waves is driven,  
Its helm in vain the pilot plies,  
Its compass lost, its canvas riven,  
Before the sweeping gale it flies;—  
Each bursting billow seems a grave;  
And death stalks wild from wave to wave!

Most justly 'tis his valour's prize,  
Who braves the scene where heroes cower,  
And dauntless stands where sea and skies  
Commingle rage with matchless power.  
For there I've heard the vet'ran wall,  
Who dealt out death with lavish hand;  
And there have seen the victor pale,  
Who dared a world in arms withstand.  
Nor battle's shout, nor foeman's frown,  
Is there, the thought of death to drown.

The storm is past, the morning bright,  
The breezes o'er the billows curl,  
Again propitious gales invite,  
And wide our hero's sails unfurl.  
Not like the tar, with breath profane,  
Hails he the welcome beams of day;  
But lifts a prayer to Him, whom main,  
And earth, and skies, and heaven obey;  
Swells on the breeze his grateful song,  
And echoing skies the strain prolong.

Day after day, thro' roaring waves,  
He swiftly ploughs the treacherous deep,  
Where thousands, whelmed in watery graves,  
Listless on beds of coral sleep.  
The ocean past, he hears the shore,  
Where wrapt in death-shades millions lie;  
No cry proclaims,—no cannon's roar,—  
"To arms, to arms! a foeman's night!"  
For peace he brings from o'er the wave,  
And news, IMMANUEL DIED TO SAVE.

I see him on the pagan strand,  
The gospel banner 'fore him wave;  
I see him 'midst immortals stand,  
Who never heard of BLOOD TO SAVE!  
And as of dying love he tells,  
I see the tear-drop silent flow;  
Mercy divine their gloom dispels,  
And paradise begins below;  
Down from their seats their gods are hurled,  
And wakes to life a dying world.

I see him 'midst the shades of death,  
Poar in the beams of holy light;  
The darkness flees, as 'fore its breath,  
The vapours by the morning bright,—  
I see his eye with rapture glow,  
As Satan yields his iron sway;  
And ransomed spirits shout below,  
The song, which wakes the realms of day.  
He toils no more, no more he weeps,  
Life's struggle o'er he calmly sleeps.

The victor's tomb in pomp shall rise,  
Nor toil the poet, sculptor, spare,—  
To tell the world, and tell the skies,  
A peerless conqueror slumbers there.  
And Greece a trophied pile shall rear,  
Where lowly rests her warrior's head;  
Britannia hold for ages dear,  
The mem'ry of her poet dead,  
Who o'er the world his poison flung,  
In bolder strains than Maro sung.

But o'er the MISSIONARY's cell  
No sculptured monument may rise,  
His worth shall "LIVING STATUES" tell,  
His praises flow from weeping eyes;  
His name in grateful mem'ry live,  
When warriors' wreaths shall bloom no more;  
Glory to God the nations give,  
And swell the song from shore to shore;  
Salem hosannas shout again,  
And EARTH confess Immanuel's reign. ALVARO.

## MISCELLANY.

For the Recorder & Telegraph.  
LETTERS TO A SISTER.  
NO. VI.

My dear Sister,—Religion, combined with native  
ambition, and exerting its influence over the whole  
system of one's conduct, is rendered doubly interesting  
by the combination, and perhaps I might add, doubly  
useful too. Sometimes we are indulged with such a  
sight. Too often, however, the individual whose nat-  
ural temperament is soft and engaging, is willing to  
believe, what others are ready to affirm—that no  
change of character can be necessary to the enjoyment  
of God in heaven. Nay, by those whose experience  
has taught them nothing of the nature of regeneration,  
it will be affirmed, that any change must be a change  
for the worse. Against this notion you ought to be  
guarded. Whatever the natural temper may be, it  
cannot prepare the soul for the enjoyment of God in  
another world, unless it prepare it for similar enjoy-  
ment here. God is the same being every where.—  
Communion with him is essentially the same thing in  
all circumstances. The means of maintaining it, or  
the medium of intercourse, may, and doubtless does  
differ, while we are in the body and when we shall

be out of it. But that communion on which the hap-  
piness of heaven is founded, is enjoyed in this world;  
and it is enjoyed in proportion to the degree of sanc-  
tification attained. The most amiable natural temper,  
unsanctified, is equally unfit for this enjoyment, as the  
most unhappy one. It creates no relish for any spiri-  
tual duty. Prayer, self-examination, and abasement  
before God are irksome, if ever attempted, and there-  
fore as much neglected, as by those whose passions are  
strong, and whose prejudices are obstinate.

In vain do you derive a hope of acceptance with  
God, therefore, from the interest you excite in the af-  
fections of your friends. They may love you sincerely  
and tenderly, while the eye that searcheth the heart  
discerns in you not one feature of loveliness. They  
may flatter you that so much goodness as you possess,  
cannot fail to secure you a mansion in heaven; while  
He, with whom rest the decisions of the Great Day,  
may write concerning you, "thou art weighed in the  
balances and found wanting."

The endowments of friendship are not to be despised.  
But our success in winning the affections of our  
fellow mortals, cannot assure us that we are equally  
interested in the love of God. Men judge of each other  
by one standard—God judges all men by another  
standard. "So far as we promote the immediate enjoy-  
ment of those around us, we shall be likely to receive  
as much again," in their favorable opinions of us; if  
we study their happiness, they will study ours;—and  
how can they promote our happiness so much as by  
encouraging our self-flattery? But God judges us,  
and deals with us according to our conformity to Him,  
or to that rule of righteousness he has established for  
the government of his intelligent offspring. By making  
his law the rule, and his glory the end of life, we  
shall attain to the enjoyment of his favor;—and by no  
other means. We are blameable for none of the in-  
firmities of our nature, farther than they are indulged  
in opposition to the law of God—and we are praiseworthy  
for none of the excellencies of our nature, farther  
than they are made subservient to the interests of  
piety. We must live for God, not for ourselves.  
We must hold our powers, our affections, our time,  
our all, subject to his disposal, and cheerfully employ  
them for the advancement of the great cause to which  
his own mighty energies are devoted.

Let an amiable temper be made the instrument of  
piety, and not put into the place of piety; let it be the  
handmaid of religion, and not substituted for religion  
itself, and it will be an unfailing source of comfort to  
yourself—of usefulness to others. But never forget,  
that while the world stands, and the Lord reigns, it  
will remain true, that "except a man be born again,  
he shall not see the kingdom of God."

Your affectionate brother, ARTHUR.

## AFFAIRS AT WASHINGTON.

[From an esteemed Correspondent.]

Washington, March 3, 1825.  
MY DEAR SIR,—I find myself one among the many  
visitors at the Metropolis of the nation, and although  
there is little here, at the present time, to nourish the  
graces of a Christian, there is much to attract notice  
and gratify the curiosity of any American;—I may say  
indeed, of any inhabitant of the world. The session  
of both houses of Congress—the Supreme Court of the  
United States—and the assemblage of great men  
consequent thereon, excite much interest. You must  
not however suppose, that all the "Honourable" men  
composing those bodies, are of course "great" men.  
Far from it. Judging from observation and inquiry,  
there is not a very great amount of sterling talent in  
the House of Representatives;—though there are a  
number of choice men; there are many of middling  
talents, (the better perhaps for business) and some,  
who would have been ordinary, even in our old Mas-  
sachusetts Legislature. The Senate is a dignified  
body; in this there is now and then one, of a  
limited capacity. It embodies, however, within its  
numbers, much genuine talent; and it is an intellectual  
feast to listen to some of the speakers. Of the Su-  
preme Court, as it respects both bench and bar, I may  
say, with one exception on the bench, speak in terms of  
almost unqualified praise. It is a most important  
body—a venerable body—and one which commands  
the most profound respect for its genius and acqui-  
rements, as well as for its judicial decrees. It confirms  
or reverses at its will, the decisions of all other courts  
from which there has been an appeal; and the individ-  
ual or the body does not exist, that may say no,—  
though property, opinions, establishments, and the  
blessings of liberty,—all have been promoted by the  
Government under which we have lived. Standing  
at this point of time; looking back to that generation  
which has gone by, and forward to that which is ad-  
vancing, we may, at once, indulge in grateful exulta-  
tion, and in cheering hope. From the experience  
of the past we derive instructive lessons for the future.  
Of the two great political parties which have divided the  
opinions and feelings of our country, the candid and the  
just will now admit, that both have contributed splen-  
did talents, spotless integrity, ardent patriotism, and  
disinterested sacrifices, to the formation and adminis-  
tration of this Government; and that both have re-  
quired a liberal indulgence for a portion of human infir-  
mity and error. The Revolutionary wars of Europe,  
commencing precisely at the moment when the Gov-  
ernment of the United States first went into operation  
under this Constitution, excited a collision of senti-  
ments and of sympathies, which kindled all the pas-  
sions, and embittered the conflict of parties, till the na-  
tions were involved in war, and the Union was shaken  
to its core. This time of trial embraced a period of five  
and twenty years, during which the policy of the Union,  
in its relations with Europe, constituted the principal  
basis of our political divisions, and the most arduous  
part of the action of our Federal Government. With  
the catastrophe in which the wars of the French Revo-  
lution terminated, and our own subsequent peace with  
Great Britain, this baneful weed of party strife was  
uprooted. From that time, no difference of princi-  
ple, connected either with the theory of government,  
or with our intercourse with foreign nations, has ex-  
isted, or been called forth, in force sufficient to sustain  
a continued combination of parties, or to give more  
than wholesome animation to public sentiment, or leg-  
islative debate. Our political creed is without a dis-  
senting voice that can be heard. That the will of the  
people is the source, and the happiness of the people  
the end of all the legitimate Government upon earth.—  
That the best security for the beneficence, and the best  
guaranty against the abuse of power, consists in the  
freedom, the purity, and the frequency of popular  
elections.—That the General Government of the States,  
are all sovereignties of limited powers; fellow servants  
of the same masters; uncontrolled within their respec-  
tive spheres; uncontrollable by encroachments upon each  
other.—That the firmest security of peace is the pre-  
paration, during peace, of the defences of war.—  
That a rigorous economy, and accountability of  
public expenditures, should guard against the aggra-  
vation, and alleviate, when possible, the burden,  
of taxation.—That the military should be kept in  
strict subordination to the civil power.—That the free-  
dom of the press and of religious opinion should be  
violated.—That the policy of our country is peace,  
and the ark of our salvation union, are articles of faith  
upon which we are all now agreed. If there have been  
those who doubted whether a confederated representa-  
tive democracy were a government competent to the wise  
and orderly management of the common concerns of  
a mighty nation, those doubts have been dispelled. If  
there have been projects of partial confederacies to be  
erected upon the ruins of the Union, they have been  
scattered to the winds.—If there have been dangerous  
attachments to one foreign nation and antipathies  
against another, they have been extinguished. Ten years  
of peace, at home and abroad, have assuaged the an-  
timosities of political contention, and blended into har-  
mony the most discordant elements of public opinion.  
There still remains one effort of magnanimity, one sac-  
rifice of prejudice and passion, to be made by the in-  
dividuals throughout the nation, who have heretofore  
followed the standards of political party.—It is that  
of discarding every remnant of rancour against each  
other; of embracing, as countrymen and friends, and  
of yielding to talents and virtue alone, that confidence

serve, protect, and defend. That revered instrument  
enumerates the powers, and prescribes the duties, of  
the Executive Magistrate; and, in its first words, de-  
clares the purposes to which these, and the whole ac-  
tion of the Government, instituted by it, should be in-  
variably and sacredly devoted:—to form a more per-  
fect union, establish justice, ensure domestic tranquil-  
lity, provide for the common defence, promote the gen-  
eral welfare, and secure the blessings of liberty to the  
people of this Union, in their successive generations.  
Since the adoption of this social compact, one of  
these generations has passed away. It is the work of  
our forefathers. Administered by some of the most  
eminent men who contributed to its formation, thro' a  
most eventful period in the annals of the world, and  
through all the vicissitudes of peace and war, incident-  
al to the condition of associated man, it has not disap-  
pointed the hopes and aspirations of those illustrious  
benefactors of their age and nation. It has promoted  
the lasting welfare of that country so dear to us all; it  
has, to an extent, far beyond the ordinary lot of hu-  
manity, secured the freedom and happiness of this peo-  
ple. We now receive it as a precious inheritance  
from those to whom we are indebted for its establish-  
ment, doubly bound by the examples which they have  
left us, and by the blessings which we have enjoyed,  
as the fruits of their labors, to transmit the same, un-  
impaired, to the succeeding generation.

In the compass of thirty-six years since this great  
national covenant was instituted, a body of laws, en-  
acted under its authority, and in conformity with its  
provisions, has unfolded its powers, and carried into  
practical operation its effective energies.—Subordinate  
departments have distributed the Executive functions  
in their various relations to foreign affairs, to the re-  
venue and expenditures, and to the military force of the  
Union, by land & sea. A co-ordinate department of the  
Judiciary has expounded the Constitution and the laws;  
settling, in harmonious coincidence with the Legisla-  
tive will, numerous weighty questions of construction,  
which the imperfection of human language had render-  
ed unavoidable. The year of Jubilee, since the first  
formation of our Union, has just elapsed; that of the  
Declaration of our Independence, is at hand.—The  
consummation of both was effected by this Constitution.

Since that period, a population of four millions has  
multiplied to twelve; a territory bounded by the Mis-  
sissippi, has been extended from sea to sea; new States  
have been admitted to the Union, in numbers nearly  
equal to those of the first Confederation; treaties of  
peace, amity, and commerce, have been concluded  
with the principal dominions of the earth; the people  
of other nations, inhabitants of regions required, not  
by conquest, but by compact, have been united with  
us in the participation of our rights and duties, of our  
burdens and blessings; the forest has fallen by the axe  
of our woodmen; the soil has been made to teem by  
the tillage of our farmers; our commerce has whitened  
every ocean; the dominion of man over physical na-  
ture has been extended by the invention of our artists;  
Liberty and Law have marched hand in hand; all the  
purposes of human association have been accomplished  
as effectively, as under any other Government on the  
globe; and at a cost little exceeding, in a whole genera-  
tion, the expenditure of other nations in a single year.

Such is the unexaggerated picture of our condition,  
under a constitution founded upon the republican prin-  
ciple of equal rights. To admit that this picture has its  
shades, is but to say that it is still the condition of men  
upon earth. From evil, physical, moral, and politi-  
cal, it is not our claim to be exempt. We have suffer-  
ed, sometimes by the visitation of Heaven, through  
disease; often by the wrongs and injustice of other na-  
tions, even to the extremities of war; and, lastly, by  
dissensions among ourselves—dissensions, perhaps, in-  
separable from the enjoyment of freedom, but which  
have more than once, appeared to threaten the disolu-  
tion of the Union, and, with it, the overthrow of all  
the enjoyments of our present lot and all our earthly  
hopes of the future. The causes of these dissen-  
sions have been various: the cause of Republican Govern-  
ment in the theory of Republican Government;—  
upon conflicting views of policy, in our relations with  
foreign nations; upon jealousies of partial and sectional  
interests, aggravated by prejudices and prepossession-  
sions which strangers to each other are ever apt to enter-  
tain.

It is a source of gratification and of encouragement  
to me, to observe that the great result of this experi-  
ment, upon the theory of human rights, has, at the close  
of that generation by which it was formed, been crown-  
ed with success, equal to the most sanguine ex-  
pectations of its founders. Union, justice, tranquility,  
the common defence, the general welfare, and the  
blessings of liberty,—all have been promoted by the  
Government under which we have lived. Standing  
at this point of time; looking back to that generation  
which has gone by, and forward to that which is ad-  
vancing, we may, at once, indulge in grateful exulta-  
tion, and in cheering hope. From the experience  
of the past we derive instructive lessons for the future.  
Of the two great political parties which have divided the  
opinions and feelings of our country, the candid and the  
just will now admit, that both have contributed splen-  
did talents, spotless integrity, ardent patriotism, and  
disinterested sacrifices, to the formation and adminis-  
tration of this Government; and that both have re-  
quired a liberal indulgence for a portion of human infir-  
mity and error. The Revolutionary wars of Europe,  
commencing precisely at the moment when the Gov-  
ernment of the United States first went into operation  
under this Constitution, excited a collision of senti-  
ments and of sympathies, which kindled all the pas-  
sions, and embittered the conflict of parties, till the na-  
tions were involved in war, and the Union was shaken  
to its core. This time of trial embraced a period of five  
and twenty years, during which the policy of the Union,  
in its relations with Europe, constituted the principal  
basis of our political divisions, and the most arduous  
part of the action of our Federal Government. With  
the catastrophe in which the wars of the French Revo-  
lution terminated, and our own subsequent peace with  
Great Britain, this baneful weed of party strife was  
uprooted. From that time, no difference of princi-  
ple, connected either with the theory of government,  
or with our intercourse with foreign nations, has ex-  
isted, or been called forth, in force sufficient to sustain  
a continued combination of parties, or to give more  
than wholesome animation to public sentiment, or leg-  
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of discarding every remnant of rancour against each  
other; of embracing, as countrymen and friends, and  
of yielding to talents and virtue alone, that confidence

which, in times of contention for principles, was be-  
stowed only upon those who bore the badge of party  
communion.

The collisions of party spirit, which originate in  
speculative opinions, or in different views of adminis-  
trative policy, are, in their nature, transitory. Those  
which are founded on geographical divisions, adverse  
interests of soil, climate, and modes of domestic life,  
are more permanent, and therefore perhaps more dan-  
gerous. It is this which gives inestimable value to the  
character of our Government, at once federal and na-  
tional. It holds out to us a perpetual admonition to  
preserve alike, and with equal anxiety, the rights of  
each individual State in its own government, and the  
rights of the whole nation in that of the Union.  
Whatsoever is of domestic concernment, unconnected  
with the other members of the Union, or with foreign  
lands, belongs exclusively to the administration of the  
State Governments. Whatsoever directly involves the  
rights and interests of the federative fraternity, or of  
Foreign Powers, is of the resort of this General Gov-  
ernment. The duties of both are obvious in the gen-  
eral principle, though sometimes perplexed with diffi-  
culties in the detail. To respect the rights of the State  
Governments, is the invariable duty of that of the  
Union; the government of every State will feel its  
own obligation to respect, and preserve the rights of  
the whole. The prejudices, every where too com-  
monly entertained against distant strangers, are worn away,  
and the jealousies of jarring interests are allayed, by  
the composition and functions of the great National  
Councils, annually assembled from all quarters of the  
Union, at this place. Here the distinguished men from  
every section of our country, while meeting to delib-  
erate upon the great interests of these by whom they  
are deputed, learn to estimate the talents, and do jus-  
tice to the virtues, of each other. The harmony of the  
nation is promoted, and the whole Union is knit to-  
gether, by the sentiments of mutual respect, the habits  
of social intercourse, and the ties of personal friend-  
ship, formed between the Representatives of its several  
parts, in the performance of their service at this metropolis.

Passing from this general review of the purposes  
and junctures of the Federal Constitution, and their  
results, as indicating the true traces of the path of duty  
in the discharge of my public trust, I turn to the ad-  
ministration of my immediate predecessor, or, as the sec-  
ond. It has passed away in a period of profound  
peace; how much to the satisfaction of our country,  
and to the honor of our country's name, is known to  
you all. The great features of its policy, in general  
concurrence with the will of the Legislature, have  
been—to cherish peace, while preparing for defensive  
war; to yield exact justice to other nations, and main-  
tain the rights of our own; to cherish the principles of  
freedom and of equal rights, wherever they were pro-  
claimed; to discharge, with all possible promptitude,  
the national debt; to reduce, within the narrowest  
limits of efficiency, the military force; to improve the  
organization and discipline of the army; to provide  
and sustain a school of military science; to extend  
equal protection to all the great interests of the nation;  
to promote the civilization of the Indian tribes; and,  
to proceed in the great system of internal improve-  
ments, within the limits of the constitutional power of  
the Union.—Under the pledge of these promises,  
made by that eminent citizen, at the time of his first  
induction to this office, in his career of eight years,  
the internal taxes have been repealed; sixty millions  
of the public debt have been discharged; provision has  
been made for the comfort and relief of the aged and  
indigent among the surviving warriors of the Revolution;  
the regular armed force has been reduced, and its  
constitution revised and perfected; the accountability  
for the expenditure of public moneys has been  
made more effective; the Florida has been peace-  
ably acquired, and our boundary has been extended to  
the Pacific Ocean; the independence of the southern  
nations of this hemisphere has been recognized and re-  
commended by example and by council, to the poten-  
tates of Europe; progress has been made in the defence  
of the country, by fortifications, and the increase of  
the navy; towards the effectual suppression of the Af-  
rican traffic in slaves; in alluring the aboriginal in-  
habitants of our land to the cultivation of the soil and of  
the mind; in exploring the interior regions of the Union;  
and in preparing by scientific researches and surveys,  
for the further application of our national resources to  
the internal improvement of our country.

In this brief outline of the promise and performance  
of my immediate predecessor, the line of duty for his  
successor, is clearly delineated. To pursue, to their  
consummation, these purposes of improvement in our  
common condition, instituted or recommended by him,  
will embrace the whole sphere of my obligations.  
To the topic of internal improvement, emphatically  
touched by him at his inauguration, I recur with peculiar  
satisfaction. It is that from which I am convinced  
that the unborn millions of our posterity, who are, in  
future ages, to people this continent, will derive their  
most fervent gratitude to the founders of the Union;  
that, in which the beneficent action of its Government  
will be most deeply felt and acknowledged. The mag-  
nificence and splendor of their public works are among  
the imperishable glories of the ancient Republics.  
The roads and aqueducts of Rome have been the ad-  
miration of all after ages, and have survived, thou-  
sands of years, after all her conquests have been swal-  
lowed up in despotism, or become the spoil of barba-  
rians.—Some diversity of opinion has prevailed with  
regard to the powers of Congress for legislation upon  
objects of this nature. The most respectful deference  
is due to doubts, originating in pure patriotism,  
and sustained by venerated authority.—But nearly  
twenty years have passed since the construction of  
the first National Road was commenced. The auth-  
ority for its construction was then unquestioned.  
To how many thousands of our countrymen has it pro-  
ved a benefit! To what single individual has it ever  
proved an injury! Repeated, liberal and candid discus-  
sions in the Legislature have conciliated the sentiments,  
and approximated the opinions of enlightened minds,  
upon the question of Constitutional power. I cannot  
but hope that, by the same process of friendly, patient,  
and persevering deliberation, all Constitutional objec-  
tions will ultimately be removed. The extent and limi-  
tation of the powers of the General Government, in  
relation to this transcendently important interest, will  
be settled and acknowledged, to the common satisfac-  
tion of all; and every speculative scruple will be solved  
by a practical public blessing.

Fellow citizens, you are acquainted with the pecu-  
liar circumstances of the recent election, which have  
resulted in affording me the opportunity of addressing  
you, at this time. You have heard the exposition of  
the principles which will direct me in the fulfilment  
of the high and solemn trust imposed upon me in this  
station. Less possessed of your confidence, in ad-  
vance, than any of my predecessors, I am deeply  
conscious of the prospect that I shall stand, more  
often, in need of your indulgence. Intentions, up-  
right and pure; a heart devoted to the welfare of our  
country, and the unceasing application of all the fac-  
ulties allotted to me, to her service, are all the plea-  
dges that I can give, for the faithful performance of the  
arduous duties I am to undertake. To the guidance  
of the Legislative councils; to the assistance of the  
Executive and subordinate Departments; to the friend-  
ly co-operation of the respective State Governments;  
to the candid and liberal support of the People, so far  
as it may be deserved by honest industry and zeal, I  
shall look for whatever success may attend my public  
service. And knowing, that, except the Lord keep  
the City, the watchman waketh but in vain, with fer-  
vent supplications for his favor, to his overruling  
Providence I commit with humble but fearless confi-  
dence, my own fate, and the future destinies of my  
country.

## REV. MR. EDWARDS' SERMON.

FOR SALE BY RICHARDSON & LORR, A Sermon  
delivered at the Installation of Rev. Frederick  
Freeman as pastor of the third Congregational Church  
in Plymouth, Nov. 3, 1824. By Justin Edwards, Pas-  
tor of the South Church in Andover.—For sale also by  
E. Collier, Plymouth, and Wm. Hyde, Portland.

WANTED—A YOUNG MAN, to attend Store.  
One experienced in the Retail business would  
be preferred. Inquire at this Office. March 12.

## NEW BOOK—SCOTT'S LETTERS.

THIS day is published, by S. T. ARMSTRONG,  
Letters and Papers of the late Rev. Thomas  
Scott, D. D. (author of the Commentary on the Bible  
never before published in this country; with occa-  
sional observations, by John Scott.  
This work makes a neat 12mo volume, of 324 pages,  
and about the same size as the Boston edition of the  
life; and is embellished with a likeness of the author.  
Price 1 dollar in boards.

It will shortly be for sale at the Bookstores of Por-  
tland, Portsmouth, Salem, Hartford, and New-York,  
as well as at other places.

Scott's Family Bible, 6 vols. 21 dollars, in  
published as above, and now ready for sale. The  
demy edition in 6 vols. 24 dollars, is nearly done,  
& will be ready for sale about the month of June next.  
The life of Scott is for sale as above. Price \$1 50  
bound. March 12.

HANDEL AND HAYDN SOCIETY COL-  
LECTION.

THIS day published, and for sale by RICHARD-  
SON & LORR, the third edition of the Handel  
and Haydn Society Collection of Church  
Music, improved and enlarged. March 12.

THE OBLIGATIONS OF CHRISTIANITY TO  
THE HEATHEN WORLD.

JUST published, and for sale by S. T. ARMSTRONG,  
and other Booksellers, A SERMON delivered in  
the Old South Church in Boston, before the  
Foreign Mission Society of Boston and vicinity, at  
their annual meeting, January 3, 1825, by Wm. A. Fay,  
pastor of the first Church in Charleston, S. C.  
Price 20 cents. March 12.

## WHIPPLE &amp; LAWRENCE.

SALEM, MASS. Have just Published,  
JANE AND HER TEACHER, or the Study  
School of Ellington.

There is something so very simple, and yet so  
deep in this Tale, accompanied by many most pertain-  
ing remarks, that we cannot but deem it a very useful  
ward book. We agree, with the amiable Author, that  
it places Religion in a pleasing view, and points out  
what kind of behaviour is proper in young persons,  
whether living at home, or going out to service.  
Among the heap of trash with which the press  
now teems in the department of juvenile publications,  
we regard this little volume as entitled to an exalted  
distinction; it is written in a pleasing style, and so  
beneficial to Sunday Schools in a just point of view.

[New Evangelical Magazine.]

With a frontispiece—Morocco Back. Price 31  
GEORGE WILSON and his Friend; or Golden  
is profitable for all things. By the Author of "Jane  
and her Teacher" with a frontispiece. Price 37 cts.

This is another simple story, well told, and cal-  
culated to do good. [New Evangelical Magazine.]

LITTLE NANETTE, a Narrative of Facts, from  
the 3d London edition. Price 8 cts.

The Above books may also be had of S. T.  
Armstrong, Boston, C. Whipple, Newburyport, and  
of Booksellers generally. Salem, Feb. 26, 1825.

SAUGUS CLASSICAL SEMINARY  
FOR YOUNG LADIES.

H. WILBUR respectfully informs his friends and  
the public, that he proposes to open his Seminary  
on the LAST Wednesday in April, with the fol-  
lowing classification and terms.

Third Class, at \$6 per quarter.

Their studies will consist of Orthography and Defini-  
tions of English Primitives, Reading, Arithmetic, En-  
glish Grammar, Modern Geography, and the use of  
Globes.

Second Class, at \$8 per quarter.

Besides pursuing some former studies, this class will  
learn Ancient Geography, Latin Grammar, History,  
Rhetoric, Composition, Elements of Criticism, ele-  
mentary branches of Mathematics, and Natural Philo-  
sophy.

First Class, at \$10 per quarter.

To the further prosecution of some previous studies  
will be added Latin, Greek Grammar and Testament,  
Astronomy, Elements of Natural History, of Chemis-  
try, of Mineralogy, and of Botany, Intellectual Philo-  
sophy, Natural Theology, Evidences of Christianity,  
and Moral Philosophy.

The pupils who have them can bring the same book,  
which have been used in this Seminary, and others  
that are needed will be furnished at 20 per cent  
discount from the retail prices.

Access can now be given to a choice Astronomical  
and Philosophical apparatus, and a select Library of  
Books, adapted to female improvement.

A suitable regard will always be paid to the opinions  
and feelings of parents, guardians, and pupils respect-  
ing the branches of education to be pursued or omitted.

Unwearied pains will be taken to inspire a thirst for  
knowledge, to cultivate the understanding, and to fix  
rather than mere words in the minds of the pupils.

Certificate Diplomas will be given to pupils, whose  
proficiency and good deportment shall merit them.

With the assistance which Mr. Wilbur will respec-  
tantly have, he hopes to render this Seminary accept-  
able and useful to the public.

P. S. Board may be had on reasonable terms in dis-  
tinct families. Provision exists that a part of the  
tuition bills of indigent pupils may be stated. Ex-  
pected that the place will soon be accommodated  
with a stage and a mail. Saugus, Feb. 26, 1825.

## THE ADAMS FEMALE ACADEMY.

THIS Academy is situated near the east end of  
house in Londonderry, N. H. one mile from the  
Pinkerton Academy, and is endowed with sufficient  
funds to ensure its permanency. It has been the  
design of the Trustees and Teachers to adopt such reg-  
ulations, and such a course of studies, as will best  
promote the great object of female education. The  
duty and improvement of the pupils the past season  
afford increasing confidence in the utility of the plan  
pursued.

This Seminary will be continued under the super-